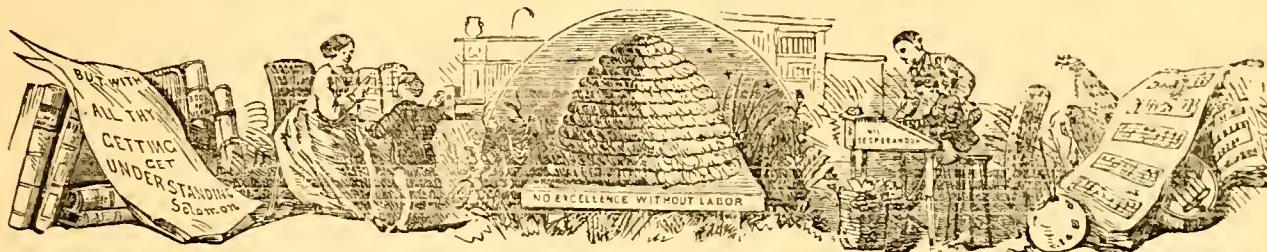


THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



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NO. 15.

THE paper at the present time is full of cases of hydrophobia, caused by the bites of dogs; and, in consequence, a great deal of alarm is felt in eastern cities. Measures have been taken in many places to kill off all dogs found without muzzles; and the dogs, which have been always considered so useful and proper companions for man, are very unpopular and much dreaded. There is without doubt much unnecessary fear indulged in. It is so easy for people to give way to panic, whether it be caused by cholera, smallpox or hydrophobia. But we question ourselves whether it is wise to have such close companionship between dogs and human beings. The first

ion of making nets of them— ladies carrying them in their arms and nursing them in their laps—is very improper and unnatural. One lady in the East has recently paid a severe penalty for this. Her dog, which she had in her lap, bit her nose and she died from hydrophobia.

In the revolutions of John, 22nd chapter and 15th verse, we learn that dogs are not to be admitted inside the gates of the holy city. The 14th and 15th verses read as follows: Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs and sorcerers, and whoremongers, and murderers, and mur-



idolaters, and whosoever loveth and maketh a lie." It seems from this that the wicked should have dogs for their companions.

The scene which we give in our engraving this week is one from oriental lands. Throughout the East, dogs are very numerous. People loath and treat them with contempt, and yet they caress and sport with them. Throughout the towns of Egypt and Palestine they fill the streets by hundreds. Nobody owns them, everybody hates them, and yet they are petted. The people kick and caress them by turns; they stone them, and feed them. It seems surprising that a people who appear to hate these creatures so sincerely, do not fall in and destroy them; but they do not and the dogs breed unchecked. From the descriptions we read of them, we imagine that they are as troublesome as the coyotes were in this Territory. The early settlers will remember the barking which they used to keep up at night. We remember traveling through what is now called Utah County, in early days, and camping on the bench near where now stands the town of Spanish Fork. We placed our back-saddles at the head of our bed, and we were very much surprised the next morning to find that the coyotes had stolen up in the night and gnawed the raw-hide straps off the saddles. In some cities of the east numerous hounds scours keep up a continual barking through the night. The dogs in our picture bear some resemblance to a coyote, and they are described as very lean and wolfish. Men and women sometimes listlessly pass hours as they sit in the sunshine to lure to their side these lean, ravenous, snarling animals in order to see him eat before them. The boy in our engraving has been quite successful in coaxing three to eat his bread.

SUNDAY SCHOOL EXAMINATION.

ONE of the teachers of the Sixteenth Ward Sunday School has kindly favored us with the following report of an occasion of some interest in that school for publication:

On Sunday, June 21st, in the Sixteenth Ward, occurred an occasion of peculiar interest to the friends of the Sunday School movement, now beginning to assume its true importance among us, an account of which I think will please your readers.

After the usual opening exercises, Miss Hattie Lawson recited the Lord's Prayer. Master Robert Taylor recited the Ten Commandments. The school was then catechised in the juvenile catechism, the questions being answered by almost every child present. Chap. xiii., 1 Corinthians—"Though I speak with the tongues of men and of angels, and have not charity," etc.—was recited by Master Thomas Biggs. The theological classes having been catechised in a series of questions and answers on the history of the Prophet Joseph. Master George Tall recited Isaiah chap. liii.—"Who hath believed our report," etc.

Rewards were then presented for the various grades of excellence in committing the questions and answers.

In the juvenile and theological catechisms and JUVENILE INSTRUCTOR, the Ten Commandments, also for regularity in attendance and good deportment.

The prizes consisted of the Autobiography of Parley P. Pratt, hymn books and such other church works as could be obtained, together with New Testaments, histories, biographies and other valuable publications adapted to the respective ages of the children. The first prize, Autobiography of Parley P. Pratt, costing \$3.00, was awarded to all who were found perfect in the theological catechism, consisting of nearly one hundred

questions on the history of the Prophet Joseph, the questions and answers contained in the six first numbers of the present volume JUVENILE INSTRUCTOR, and in their attendance and deportment. The total number of questions and answers required to be committed by the theological and New Testament classes amounted to about six hundred.

Every scholar received something. A few handsome cards were distributed to the infant class. With this exception, the presents were a substantial memento of merit and its reward. Their total cost was about \$135.00.

After the awarding of prizes, Master David S. Emery very happily delivered the following

A D D R E S S .

BELOVED PARENTS AND FRIENDS:

We greet you joyfully on this beautiful morning, this day of rest, blessed and hallowed by the God of our fathers. And our young hearts well up with thanksgiving to God when we are reminded of His wonderful goodness toward us. Was there ever, since the world was made, a band of children more favored than those who listen to these humble words of mine to-day? What hath not God our Father done for us?

Hath He not brought us upon the earth in the most glorious of all the ages, even the latter days, the time to which the greatest and best of men have looked forward with inspired delight—

"Which kings and prophets waited for,

But died without the sight?"

Hath He not given us our birth upon this most free and happy land, the land of promised Zion?

Hath He not specially blest us in selecting for us parents whose love of truth disposed them to obey the everlasting gospel, undismayed by the reproaches of the ungodly?

How blest and how honored are we! Words fail to express the loving kindness and condescension of the Lord unto us. How cheering the thought that we, who are assembled here to-day, form a part of that throng of intelligent and noble spirits reserved in the heavens to come and take bodies in the latter days! Oh, yes, God has placed us here. We are not here by chance.

How different would have been our lot, had we been born among the Hindoos, where children are thrown into the jaws of crocodiles, to please a wooden god; or, among the Bedouin Arabs, where the boys have no god but a fleet horse, and the girls are bought and sold as merchandise, or, among the Indians of the plains and mountains, whose departure from the true and living God has made them loathsome to look upon; or, among the natives of the Pacific isles, where the highest aim of boys is to become expert swimmers, and the pride of the girls is to wear a string of sea shells or a brass ring in the nose; or, among the cannibals, where human flesh is better relished than roast beef, plum pudding, or even Christmas turkey.

Besides the opportunities afforded us of storing our minds with knowledge by study at school and by reading good books, and becoming cultivated in the knowledge of arts and sciences or skilled in useful industry, we have also this most precious of all privileges for youth, the Sunday School.

England, with all her majesty and intelligence, has nothing like our Sunday Schools; nor has any other part of America such as are found here in Utah. Theirs may be fitted up with fountains, nice furniture and warm carpets, and have the walls decorated with mottoes and texts of Scripture in red, blue, and gilt, as are many of the Sunday Schools in the Eastern States. All these are well enough; but ah! like the excellent youth who came to Jesus, one thing yet is lacking there, and that is, the inspiration of the Holy Ghost.

My dear young associates in the Sunday School, let us prize above all the treasures of the earth the blessed boon of an hour's instruction in the ways of life by men endowed with the holy priesthood and the testimony of Jesus, on each holy Sabbath morning. Let us be encouraged by the costly rewards so kindly presented us to-day, to greater attention to our lessons, promptness

and uniformity in attendance and profound respect for the superintendent and teachers of our Sunday School.

Our parents and friends we are sure will not "view us with a critic's eye" on this the first public examination of our Sunday School; and, while we have cause for gratification at the progress we have exhibited before you, we hope to merit, on any similar occasion in future, yet fuller approbation.

To our esteemed Superintendent and Teachers, the tribute of gratitude will ever flow freely from warm hearts for the love that has moved you to this voluntary labor, that in our youth we might be taught the truth and become wise unto life and exaltation.

"Lo such the child whose infant feet
The paths of peace have trod;
Whose secret heart, with influence sweet,
Is upward drawn to God."

We thank you for your kind indulgence, and ask our Father in Heaven, in the name of Jesus to bless you all.

On the request of Bishop Kesler, County Superintendent George Goddard addressed the school in his usual attractive manner.

The young ladies of the theological classes presented Superintendent Emery with two handsome musical volumes, as a token of their esteem; a feeling reciprocated by every member of the school; which he accepted with suitable acknowledgement.

It is to be regretted that many parents evince so little interest in the instruction of their children in the principles of our holy religion. While faithful, self-denying men can be found disposed to devote a portion of the Sabbath hours to the spiritual welfare of the youth of the Saints, should not their unostentatious labors merit at least the approval of an occasional presence of parents, and their warmest co-operation?

Our Sunday school has a total attendance of nearly three hundred. We hold the JUVENILE INSTRUCTOR in high esteem; and have systematized our texts books and mode of teachings as to exclude all secular works and confine ourselves to the principles and precepts of the gospel.

Ancioldes of Painters.

VELASQUEZ—MURILLO.

From Chambers' Miscellany.

In space permit, biographic sketches and anecdotes of many other painters of eminence might be given. Among the great artists left unnoticed are Tintoretto and Rembrandt, Van Dyck, eminent for his portraits, Rubens, the great master of the Flemish school of painting, and Claude-Gellee of Lorraine, whose landscapes are of unsurpassed beauty, might well also find a place in our list. Lastly, we might select for notice Velasquez and Murillo, who unitedly gave the highest reputation to Spanish art.

Velasquez (born 1599) rose, like all great painters, by an earnest self-dependence and study of nature. In this latter respect his tastes led him towards the grotesque. He painted peasants at their occupations, beggars lounging about the city, and natural objects, to all of which his pencil gave truth and vividness, whatever might be said of the subjects. There is a picture of his, painted at this time, representing a ragged old *aguador*, or water-carrier, giving water out of his barrel to a boy, which is much admired. Some of his friends tried to persuade him to pursue a higher style of art; but Velasquez always replied, that, in painting, the first requisites were strength and fidelity, and that delicacy would follow after.

Velasquez devoted himself to no master in particular as soon as he had acquired the practice of his art. He adopted what was good in the style of others; his defects were certainly his own. While thus educating himself for the profession he had chosen, the young man wisely did not neglect the cultivation of his mind. He read and studied deeply; thus in the best manner qualifying himself for a high position in his art. Rarely, indeed, does an uneducated man make a first-rate artist, whatever may be his natural gifts. The paintings of Velasquez are little known in England, consisting chiefly of portraits and ecclesiastical pieces; but they are highly valued in his own country. He died in 1660.

Murillo, the greatest of all the Spanish painters, was born at Seville in 1618. He early manifested a strong taste for art, and having received a little instruction, he began to support himself by painting banners and small pictures for exportation to America. In that business he obtained full employment; but inspired with higher desires, he resolved to go to Italy for improvement. His means, however, were totally inadequate to meet the expenses of such a journey. Yet, when does real genius fail in resources? Collecting all his means, he bought a quantity of canvas, divided it into a number of pieces, upon which he painted subjects of devotion and flowers, and, with the produce of the sale of these, set out upon his journey, unknown to his relations and friends. On his arrival at Madrid, he waited on Velasquez, who treated him with the greatest kindness, and procured him employment of the highest kind. He did not, therefore, require to go to Italy, but continued to work and study in his own country. Many of the pictorial embellishments of the Escorial and other royal palaces were by his hand. Latterly, the career of Murillo was brilliant. His paintings, chiefly Scripture pieces, are full of inexpressible sweetness, and are now of the greatest value. One of his finest productions is in the gallery of paintings at Dulwich, near London, and is alone worthy of a pilgrimage to lovers of art. Murillo died in 1682, having shown in his life that earnest perseverance, along with proper natural qualifications, will surmount all professional, besides many other difficulties.

VALUABLE LEGAL ADVICE.—A farmer having lost a quarter of mutton by a lawyer's dog, repaired to the office of the lawyer, and said:

"I have come to ask a piece of advice. Suppose a dog carried off a leg of mutton for me, where do I look for the pay, to the dog or his master?"

"Oh," said the man of the quill, "to the owner of the dog; he is responsible for any damage the dog does you."

"You owe me seventy five cents," said the man.

"Ah," said the lawyer, "then my dog did the mischief? Well, there is the money."

The face of the man expanded with a smile at his shrewdness, and he was leaving the office, when he was brought to a halt by the lawyer saying:

"I have a small bill against you my friend."

"Ah, for what?" said the man.

"For advice in the dog case—two dollars."

The money was paid over, and he departed a wiser if not a better man, fully resolved never again to consult a lawyer in any case.

TUE cure for maladies is employment. "Be not solitary; be not idle!" Rely upon it, life was not given us to be spent in dreams and reveries; but for active, useful exertion—exertion that turns to some account to yourselves and others.

NEEDLE-MAKING.

FOR an article of such a small and unpretending character, there are few manufactured goods which are the result of more delicate and complicate operations than the little needles which we use, break and throw idly aside. Especially is this true of sewing-machine needles, which are fast superseding the old hand needle, and the manufacture of which has become an important industry in our midst.

To the present day the old-fashioned needles are important to a large extent, England profiting by the sale of some half a million dollars worth a year to us, and until the close of the war nine-tenths of all we used came from that country. The town of Redditch, near Birmingham, where the secret of manufacture had been handed down from father to son for a thousand years, and a most remarkable skill attained, then supplied more than half the needles of the civilized world. Each process in the manufacture was distinct, and done by hand, so that a single needle sometimes represented the labor of a hundred workmen. The difference between this and the new process is wide, as we will show.

The sewing-machine being a distinctively American invention, it is natural that the lucrative business of supplying needles for the machines should have remained almost entirely with us. As the increase in the demand for needles is wholly confined to this class of goods, the added profits accrue to Americans. This year the import of needles, has shown a marked falling off, the total import entries at Boston, New York and Philadelphia, up to July 1, being valued at less than \$189,000, against nearly \$300,000 for the same time last year.

There are at present some half a dozen needle factories in this city, all devoted to the manufacture of sewing machine goods, and about the same number in Massachusetts outside the limits of the city. Connecticut is largely engaged in this industry, but there are few factories outside of New England. An account of some of the ingenious mechanism in use in one of our large factories may be of interest to our readers.

The old-fashioned hand shears, fastened to a bench, have in the manufacture of sewing machine needles, been superseded by an automatic machine, which takes a coil of steel wire, straightens it, cuts off pieces of any required length, and, as it feeds itself, only needs to be looked after when the coil of wire has been used up and another is required. After the cutting comes the reducing or rolling down of the blade, operations peculiar to the manufacture of sewing machine needles, from the necessity of using wire larger than the intended needle, in order to get a sufficient size for the head or shank where it fits into the machine.

The operation of feeding the machines used for this purpose seems very simple, yet it is really very difficult. Every needle must be held firmly in a handle by the right hand, and turned completely round by the thumb and finger of the left during the instant that it is between the rolls, in order to secure a perfectly uniform reduction, and so expert have the women operators become at some of our factories that they deftly pick up, insert and turn a needle at every revolution of the rolls, rarely missing a revolution for hours at a time. An ordinary day's work is 10,000 needles.

After the rolling comes the grooving. This is a very delicate operation, for the groove must not only be perfectly straight, but it must also be absolutely exact in width and depth, even on the fine needles, and adapted to the thread which is to run in them. As the grooving is all done by machinery, the chief difficulty is in adjusting the machines, and for this purpose

delicate scales are used, graduated to the thousandth part of an inch. Once the machines are set they need nothing but feeding, and a skillful workman constantly supplies three, each with a daily capacity of 3,000.

The marking on the needle of the name of the machine for which it is fitted, requires a peculiar process. The name and number are first cut in very fine steel type on a little steel plate that sets firmly into a solid metal bed, forming one side of a vise-like printing press. The needle to be marked is placed in a rest opposite the type, the vise-jaws are brought powerfully together, the needle rolled over the type, and a most accurate though delicate impression is fairly printed on the little steel cylinder. To avoid any roughness of the surface, these impressions are printed very fine, so fine, in fact, that it is almost impossible to read them without the aid of a magnifying glass, when they are at once seen to be perfectly distinct and legible.

The eye punching comes next, and is another exact science. A sharp, steel punch moves up and down in a stationary upright, the needles are placed by hand in position, one by one, and an eye punched at every downward stroke of the punch. Boys are employed to feed the machines, and become so skillful by long practice that they can punch from 7,000 to 8,000 in a day, and rarely spoil a needle by placing it out of true. The grooving necessarily springs the needles more or less out of a true line, and the next operation is the soft-straightening, as yet an entirely manual process. A solid steel block, a light wooden mallet, a true eye and a steady hand to do the work needed.

From the soft-straightening the needles pass to another girl, who makes the first inspection. By her every needle is looked at individually, those that are imperfect thrown out, and the crooked ones returned to the straighteners. Those that pass muster are sent on to the pointer, who seizes a dozen or twenty of them, dexterously ranges them side by side between his thumb and forefinger, and presses them against a rapidly revolving emery wheel, first pointing the ends and then giving the needles a rough polish.

After the pointing they are hardened and tempered, and then go to the brass-rusher, a man whose strong, thick fingers, continually blackened and grimed with oil and emery, are unequalled for absolute skill in picking up a dozen or two of needles, and by a turn or two between the thumb and forefinger of each hand, bringing the grooves all on one side. Another single motion grasps them firmly by one end in a hanlyse, and then they are pressed, first one side and then the other, against a rapidly revolving brush with steel wires soaked in emery and oil. This gives the needles their first cleansing and polishing. The grooves are cleaned and polished by holding them on a rapidly revolving wheel, hardly thicker than a knife blade.

But neither the wire brush nor the wheel is able to cleanse and polish up the eye, and for this another and more tedious operation is required. In fact, less improvement has been made in this process than in any other, and the work is still performed, as it has been for a hundred years, by drawing oil-and-emery soaked threads back and forth through the needle eyes, or rather drawing a dozen needles at a time back and forth upon as many threads, on which they have been previously threaded.

After the eyes and grooves are thoroughly clean and bright the needles are again seized by the score in a hand-vise, by another workman, who gives them a final cleaning on a wheel of stiff bristles, whose stiffness is very much increased by the

very rapid revolution of the wheel. So rapid is this revolution that the bristles not only thoroughly cleanse the needles, but give to them a very considerable polish or lustre. A second inspection follows, and those which are not entirely free from imperfections are again thrown out, while the good ones pass on to have their points finished on a fine wheel.

Then the head straighteners receive them, and take out any indications of curvature that may have escaped the inspectors or come from the tempering. If the skill of the soft-straighteners is wonderful, that of the hard-straighteners is vastly more so. On them depends entirely the final and perfect straightening of the needles before they are sorted and packed for sale, and their work must be absolutely accurate. A third and last inspection follows, a final polish is put on by holding them upon a fine brush that revolves 5,000 times per minute, and they are then ready to be packed.—*Boston Paper.*

Our Museum.

MODERN COINS.

Continued.

BY BETH.

THE "gold penny" of England was coined in the time of Henry III. about 1257. This coin is not struck now. "Florins" of gold were struck by Edward III. about 1344. The florin in silver is still coined. The "mark" was also used in those times, and the "noble"—so called because made of the noble metal, gold. The noble was sometimes called a "rose," or "rose noble," because the figure of a rose was on both sides. The rose is an emblem of England. In the time of Edward IV. "angels" were struck; these received their name from an angel being stamped on them (Michael and the dragon.) Henry VIII. had "crowns" of gold; these were stamped with a crown, hence the name. There were "sovereigns" also coined in his reign; these were named in honor of the sovereign, probably, as there is generally a reason for or meaning in names. In later times the "guinea" was coined, named after the Guinea gold, of which it was said to be made. Many guineas have the royal arms on an escutcheon shaped like a spade; these are often treasured up as "spade guineas." There have been and still are gold coins of other values, but the sovereign is now the principal gold coin of England.

Silver was coined from very early times. Half-pennies and farthings of that metal were struck by Edward I. Coins of that name had been struck from the time of the Saxons. "Groats" were coined in 1351; they continue to be coined in the modern four-penny piece." "Shillings" were first introduced by Henry VII. The shilling is still coined. The "sixpence" and smaller silver coins were struck by Queen Elizabeth, and they continue to be coined.

In copper coins the "farthing" of Queen Anne has obtained a world-wide celebrity, and many have supposed that a "Queen Anne's farthing" would bring a fortune. This is a mistake. Queen Anne caused a number of "trial pieces" to be struck, so as to determine which should be issued, and not until the last year of her reign, 1711, did she give authority for these coins to be struck. These are by no means rare, and therefore not of great value. One of the "trial pieces" is worth a few dollars. On the obverse is a likeness of the queen; on the reverse is Peace in a car, with the legend "PAX MUSA PER-

ORBEM." This is a Queen Anne's farthing worth having when in good preservation, on account of its exquisite workmanship. But of all the copper coins of England the most remarkable for its bulk is the now old-fashioned two-penny piece. Its value is four cents; its weight about two ounces; so that twenty-five of these singular coins would be worth a dollar and would weigh about fifty ounces, or more than three pounds!

The coinage of England in olden times was very indifferent both in execution and quality. It was a common practice to reduce the standard of fineness so as to defraud the people. Especially was this the case in the time of Henry VIII. The sixpence of Queen Elizabeth (eleven cents) is very thin and of low standard. The queen is represented crowned. Behind the head is the rose. The "Elizabethan frill," so common in our days is well represented. ELIZABETH D. G. ANG. FR. ET H. REGINA is the style and title assumed by that august lady: "By the grace of God, queen of England, France and Ireland." The reverse of this coin is the royal arms of France and England in the usual quarterings, on a cross, date 1572, and a Latin legend invoking the duty. In the next reign, that of James I. of England, we find the additional quarterings for Scotland. The coat of arms seen on coins contains much information when properly displayed, that is, when correctly exhibited according to the rules of heraldry.

This shilling of James shows on the obverse or face the head of the king with the imperial crown, surrounded by JACOBVS D. G. ANG. SCOT. FRA. ET HIB. REX; viz., James, by the grace of God, king of England, Scotland, France and Ireland. The king is clothed in ancient armor and decorated with jewels. The thistle is seen to show the extraction of the king, he being a Stuart of Scotland. The artist has lavished great care in getting up the dye so that the coin may have a well-finished appearance, which it has. The herald has also been careful to show on the reverse of the coin that the king is lord in his own right of Scotland, as a complete quartering is given for that kingdom. The royal harp is also well displayed, to show he is lord of Ireland. The other quarterings show those of England and France. The young reader may see in the history of England the manner in which the arms of France became part of those of England. That country has now discontinued the use of the *fleur de lis*, the emblem of France.

SUNDAY LESSONS

FOR LITTLE LEARNERS.

LESSON X.

Q.—If Joseph Smith had been a bad boy, would the Lord have sent His Holy spirit to be with him?

A.—No.

Q.—Who, then, will the spirit of God be with?

A.—Good people.

Q.—What must people do to please God and keep His spirit with them?

A.—Pray often.

Q.—Who besides men and women should do this?

A.—Little children.

Q.—And will the Lord bless little children who pray often to Him?

A.—Yes.

Q.—What will He help them to do?

A.—To mind their parents and always speak the truth.

PUNCTUALITY begets confidence, and is the sure road to honor and respect.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - EDITOR.

SATURDAY, JULY 18, 1874.

EDITORIAL THOUGHTS.

BENJAMIN FRANKLIN had peculiar views about vanity. He said that most people disliked vanity in others, whatever share they had of it themselves; but he gave it fair quarter wherever he met it, being persuaded that its use is often productive of good to the possessor and to others that are within his sphere of action. He concluded that in many cases it would not be altogether absurd if a man were to thank God for his vanity among the other affairs of life. His thoughts on this subject as written in a letter to a friend are worth reading. He says.

"One of the Romans, I forget who, justified speaking in his own praise by saying, 'Every freeman had a right to speak what he thought of himself, as well as of others.' That this is a natural inclination appears in that all children show it, and say freely, I am a good boy; am I not a good girl? and the like, till they have been frequently chid, and told their trumpeter is dead, and that it is unbecoming to sound their own praise, etc. Being forbidden to praise themselves, they learn instead of it to censure others, which is only a roundabout way of praising themselves; for condemning the conduct of another, in any particular, amounts to as much as saying, I am so honest, or wise, or good, or prud'., that I could not do or approve of such an action. This fitness for ourselves, rather than malevolence to others, I take to be the general source of censure and backbiting; and I wish men had not been taught to dam up natural currents, to the overflowing and damage of their neighbour's grounds. Another advantage, methinks, would arise from freely speaking our good thoughts of ourselves, viz.: if we were wrong in them, somebody or other would readily set us right; but now, while we conceal so carefully our vain, erroneous self-opinions, we may carry them to our grave, for who would offer physic to a man that seems to be in health? And the privilege of recounting freely our own good actions might be an inducement to the doing of them, that we might be enabled to speak of them without being subject to be justly contradicted or charged with falsehood; whereas now, as we are not allowed to mention them, and it is an uncertainty whether others will take due notice of them or not, we are perhaps the more indifferent about them; so that, upon the whole, I wish the out-of-fashion practice of praising ourselves, would, like other old fashions, come round into fashion again."

A queer idea this, and there is enough truth about it to make it appear plausible. We can frequently, by speaking of ourselves, illustrate points that we could not make so clear and forcible in any other manner. The speakers among the Latter-day Saints refer often to themselves, because in teaching the people they draw so much from their personal experience. This is the case with all the writers in the sacred books that have come down to us. Nephi gives us his own experience. Jacob, Alma, Mormon and the other writers in the Book of Mormon do the same. In the Bible the same peculiarity is apparent—the prophets and apostles referring to themselves and

their own experience. Yet this is not done in a spirit of vanity. A person who is always praising himself and speaking highly of his own actions, is not an agreeable companion; and for young people to indulge in this habit is to make their society not desirable. The quality which is appreciated in young people in the company of those older than themselves is to be good listeners; and much valuable information is gained from the conversation of older persons by young people being more pleased to listen to others than to talk themselves. They convey a quiet compliment to those who are talking to them by the interest they manifest in their conversation, for they convey by their manner the idea that the person speaking is interesting.

WE have heard of instances where boys or girls imagine it a great gift to be able to tell a skillful lie. This was the case particularly of one boy we once knew, who would purposely get into scrapes at school, when, by his faculty of deceiving, he often got off without receiving the penalty he deserved. He told a plain lie once, however, which resulted in his disgrace before the whole school. He had stolen a picture book from a school-mate, for boys who lie will steal also, and then, as usual, lied about it. He had been seen last with the book in his hand, but that appeared to be all the proof there was against him. He was beginning to feel that his lie had cleared him this time, when a little girl, who had been detained after school for some offence, testified that she saw him take the book out of his friend's desk. As he was generally thought to be guilty, this statement was readily believed; and many were in favor of expelling him immediately. The school-master, however, was more careful. He labored with the boy until he made a public confession before the school. His parents took him from school, telling him he was a fool for confessing at last.

One good quality he showed at this point was that of moral courage. Through his final action he was restored in the esteem of his play-fellows. Though he did very wrong in trying to deceive all, and cover up his guilt, he afterwards said he felt much better, even when before the school making a confession of his guilt than he did in telling the lie. This will be the feeling of every boy and girl who tells the truth, and by so doing they increase their moral courage, even if the truth does not appear to place their conduct in as good a light as a lie would.

You probably remember the story of George Washington, who, when he had cut a valuable tree of his father's, boldly acknowledged the deed, and was fully forgiven by his father. That trait in his character was the means no doubt of making him the man he afterwards became. How different the action of his father from that of the father who reproved his son for telling the truth! The latter father soon died, but his loss was not such a great trial as it would have been if he had given his son correct teaching. That boy, from his moral courage, now occupies a trustworthy and honorable position.

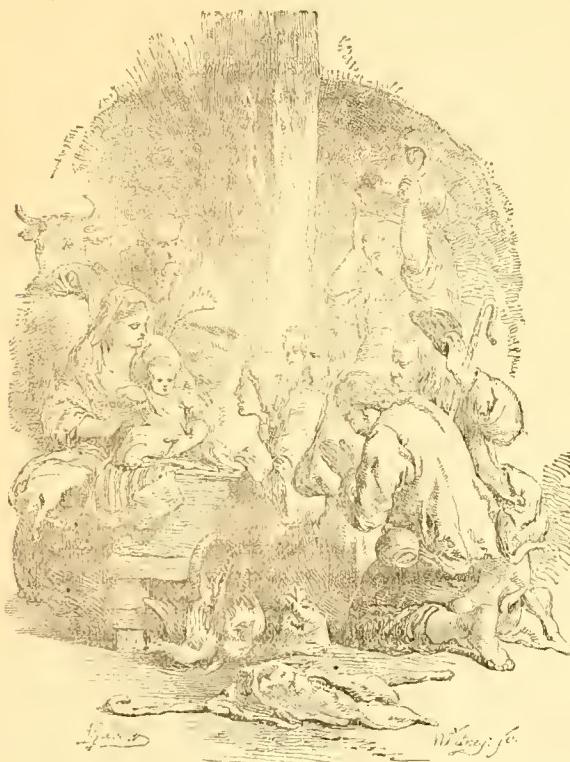
Children, never be afraid to tell the truth. In every instance the person with moral courage and truthfulness occupies the position of honor and trust.

A STINGY man who pretended to be very fond of his horse, but kept him nearly starved, said to a friend, "You don't know how much we all think of that horse. I shall have him stuffed, so as to preserve him, when he dies." "You'd better stuff him now," retorted the friend, "so as to preserve him living."

BIRTHPLACE OF JESUS.

In this engraving we see a man, a woman and a child, and a group of men kneeling down before the child and doing him reverence. Do our readers know what this is intended to represent? One of the men, you will notice, has a shepherd's crook in his hand. Another crook of the same description lies on the ground. We may infer from this that the men are shepherds. The place is evidently one where cattle are kept, for we see behind the man who is standing up, the head of a cow.

The place where this scene is laid is Bethlehem, a little village perched on a gray ridge of limestone, six miles south of Jerusalem. The man who is standing is Joseph, a carpenter of Galilee. The woman is Mary, his betrothed wife, a Jewish maiden of the royal house of David; and the child whom she has in her arms is Jesus Christ our Lord and our Savior. They do not sit in a palace, but what we call a stable or cow shed. The men who are worshiping are shepherds who had been visited by an angel and told that there was born that day in the city of David a Savior, Jesus Christ the Lord.



The history of the Savior is full of the greatest interest. His mother was engaged to be married to Joseph, but Jesus was born before they were married. This would have caused Joseph to put her away and not make her his wife; but the angels of the Lord appeared unto him in a dream and told him, "Fear not to take unto thee Mary thy wife." Joseph and Mary resided at Nazareth in Galilee. The emperor had levied taxes upon all the people who dwelt under Roman rule. Palestine was then governed by Rome, and Joseph and Mary went to Bethlehem, the city of David, as they belonged to that lineage, to be taxed. They could not find room in the inn and they had to take their lodging in the place where the cattle were kept, and it was there where Jesus was born, and after His birth He was laid in a manger for a cradle. What a lowly place for the Son of God to be born in! The Ruler of the earth, the Prince of Peace, the Mighty One from on high, to come down

from His glory and be born in such poverty and with such lowly surroundings that His mother had to put Him in a manger for a cradle! This teaches us a very important lesson: that in the sight of God people are not valued by the abundance they may have of this world's goods. Mary was a poor maiden to have God choose her for the mother of His only begotten Son. Out of all the women on the earth she was selected for this high honor. It would have been easy to have selected a princess for this mission, or to have elevated Mary to high honors and great dignity, and to have His Son born in a palace; but the Lord did not like that plan. The Lord of life and glory was born in the most humble and poor circumstances. He literally "descended below all things that He might rise above all things." The world could not see by their natural wisdom how the reputed child of the carpenter could be the Son of God. It has always been thus with the world. The noblest and best men that ever lived on the earth have been despised by the world, because they did not come to them in a manner to suit their ideas. He chose His prophets in the most of instances from the meek and lowly, the poor and the despised. The apostles of Jesus were unlearned men—fishermen who followed lines of daily toil and the humblest of occupations. The prophet Joseph Smith was a man of humble birth—not a learned boy, not rich, not popular, yet he was one of the greatest prophets that ever lived; but the world despised his teachings; they rejected his testimony, and, like their predecessors in dealing with their prophets, consented to his death.

The noblest spirits are frequently found in the ranks of the lowly. This is proved by the success the elders have had in preaching the gospel to the poor. They have forsaken all things to possess the riches of Christ, and have a courage and devotion which are rarely exhibited by the rich and powerful.

Children, these things should be lessons to you. Never despise a man or a woman or a child because they may be in poor circumstances. Never value a man or a woman or a child for their riches alone, but appreciate the faithful and the good, no matter what their rank or circumstances in life.

AN EXCUSE FOR SMOKING.—Most persons addicted to the filthy habit of using tobacco can find some excuse for doing so, but it would puzzle the most inveterate smoker to find a more novel excuse than the following:

In the reign of James I., of tobacco-hating notoriety, the boys of a school acquired the habit of smoking, and indulged in it night and day, using the most ingenious expedients to conceal the vice from their masters, till one luckless evening, when they were all huddled together around the fire of their dormitory involving each other in vapors of their own creating, lo! it burst the master, and stood in awful dignity before them.

"How now, quoth the dominie to the first lad; how dare you to be smoking tobacco?"

"Sir," said the boy, "I am subject to headaches, and a pipe takes off the pain."

"And you? and you? and you?" inquired the pedagogue, questioning every one in his turn.

One had a "raging tooth;" another a cold; the third a cough—in short, they all had something.

"Now, sirrah," bellowed the doctor to the last boy, "what disorder do you smoke for?"

Alas! all the excuses were exhausted; but the interrogated urchin, putting down his pipe after a farewell whiff and looking up in his master's face, said, in a whining hypocritical tone, "Sir, I smoke for corns."

A Boy's Voyage Around the World.

BY G. M. O.

OBSERVATIONS IN CHINA.

THERE is a general impression that the government of China is the most despotic and her people the most vicious or sensual of any of the heathen nations. But this is an error, created and fostered, no doubt, by the misrepresentations of political writers, who hold up the empire as a model despotism, and the follies and blunders of those who have mistaken her moral character, from a lack of perseverance and thorough examination into the laws that govern society in that country. Of late years, however, many able writers have dispelled this cloud of error, and placed that peculiar people in a more correct and truthful light before the world. The fact is, there are few nations in the world where the freedom of the people is more wide or more guarded against despotism. Taking that intelligence guaranteed to the masses by a liberal education for a base, they have established a theory of democracy that goes far towards that state that places society on an equality, politically. It is not hereditary rank, favoritism or wealth that secures position in China; but merit, acquired only by study and experience. It is only the successful competitors at their examinations, upon given topics, principally moral, political and historical, that receive appointments to offices under the government. They hold that the imperial power is not to rule by fear, but to control by affection, as that of a father towards his children; and this theory is instilled in the minds of the young by that filial affection so noticeable in the manners of the Chinese. And yet subservient to but controlling this power are the district and town councils, trade associations, companies established for special objects and numerous and powerful secret societies, for political purposes, all for maintaining the rights of local departments of the state. And by this will and voice of the people the emperor himself is held responsible for his acts, and deprived of any excess of power or anarchy. One powerful lever for the defense of the people against the general government when inclined to encroach on their rights and liberties, and for mutual protection and assistance in business are the numerous clans, who have their adherents in nearly every province. The organization of these clans is so complete that a town never consists of one clan alone. A man is not even allowed to marry a woman of the same name, and by this means a certain balance of power is kept up and a mutual reliance and dependence upon one another maintained. The town and district councils elected by the people exercise and control the local powers of government to such an extent that the imperial officers dare not interfere. Justice is administered, local taxation regulated and police employed under their jurisdiction. These councilors are employed or kept in office as long as they perform their duties with satisfaction to the people. In fact, the imperial government is much less to be blamed for many of the disturbances which have occurred with foreigners than the local democracy, spurred into resistance by the misdeeds and overt acts of our own people. Indeed, a great deal might be written that would place this old and singular nation before the world in a more truthful and advantageous position; and very much could be learned and copied politically from her laws and systems, matured by age and experience.

Find^g my purse empty, in spite of the unusual cheapness of everything, I turned to the only recourse of a sailor ashore

without "a shot in his locker"—to look out for a ship. There were several vessels on the river, most of them in want of crews. Some of them were bound for London, others to New York; and as for the variety and size, Jack had only to choose between a berth on a first-class clipper and a situation on an oil square-built, kettle-bottomed, slow and sure craft commonly called a "tub." As for myself, I never made the ship a particular object of choice. I always chose a captain; one whom I thought would always maintain that qualification in every particular towards the sailors and for the ship. With this idea in my mind, when ready to go to sea, I presented myself before Captain H—, of the clipper *Sea Nymph*, of Baltimore, bound for New York, by way of the Cape of Good Hope. The captain was only too anxious to ship me, for men were hard to get, and we at once went to the office of the consul to sign the ship's articles; but here we had a little controversy. The consul asked me if I had not shipped on the *Tarlito* some time previous, and then deserted. I told him that I had not deserted from, but that I did sign the articles of that vessel, and why I had done it. I also told him I considered it an imposition on his part and on the part of Captain M— to act in the way they had towards the crew of the *Kate Hayes*. I related the whole affair from the time of our shipping on that vessel, and the inducements held out by the captain, up to the time of my shipping to obtain my back pay; and stated that, according to my view, had he (the consul) acted justly, instead of assisting Captain M—, he should have compelled him to pay us the extra percentage that the law demands from a captain of a vessel when he discharges his crew in a foreign land. The consul was very angry and indignant, and told me I was not to be trusted; and, to make sure of my going on board of the vessel I had just signed the articles for he would put me in prison until my captain was ready to sail. This threat he would have put in execution but for Captain H—, who had remained silent during our talk, and now spoke telling the consul that I was now under his care, having signed the articles of his ship, and as he had not entered a complaint against me he did not think the consul had a right to imprison me. "However," he said, "I can trust the young man, and am willing to advance him a month's wages, and for his appearance on board the ship before nine o'clock to-morrow morning I will be responsible." I thanked the captain, promised, if possible, to secure two or three more men for him (which I did that afternoon), pocketed the money and left the office to purchase the outfit necessary for the voyage. I never learned whether anything passed between the two gentlemen after I left regarding the affair or not; possibly not, though when I left the room the consul's face looked as black as a northwester.

I bought the articles needed for the voyage, and, as far as my limited means would permit, such curiosities as would please the folks at home; for I was now homeward bound. I could scarcely realize it, yet from the very moment I had signed the papers in the consul's office I felt a sensation of joy and pleasure akin to that we all feel when about to enjoy some anticipated pleasure. That I might not disappoint the captain in his reliance upon my integrity, I reported myself on board the ship before seven o'clock the next morning. I found the mate, Mr. E—, a counterpart of the captain—a perfect gentleman. I wish I could say as much for the second mate, a one-eyed "down-easter," as lean as he was mean, and as devilish as he was ignorant.

The *Sea Nymph* was a fine little clipper of eight hundred tons. Her cargo consisted of tea. By some mistake in overestimating the capacity of a vessel belonging to the same firm

that had lately sailed from Shanghai we had several tons of her cargo on board, so that every nook and corner, including part of the forecastle, was filled with tea chests. Twelve men before the mast were considered sufficient by the captain, but it was, in reality, a small complement for such a vessel. As yet we had only ten, there was but a poor prospect of engaging any more and we began to look forward to plenty of hard work during the voyage. There is nothing a sailor dreads more than a ship short-manned, knowing full well that he has extra and double duty to perform, work that is always laborious enough at best, and besides he is not paid extra wages for the over work.

The day after going on board the anchor was hove up, and, assisted by the wind and tide, we dropped down the river and let go our anchor opposite the town of Woosung, and abreast of the clipper *Panama*, a vessel in size and tonnage similar to the *Sea Nymph*. We now learned that a wager had been made between the captains of the two vessels on the time of their arrival in New York. In other words, we were to participate in a grand race half around the world. We lay at the river's mouth five days, during which time the ship was put in sea-going trim—"groomed," as our mate said, for the coming race.

While at anchor here we were amused daily by the Chinese fleet of war, junks assembled together preparatory to making a descent on the coast northward occupied by the Tae-ping rebels. The sounding of their gongs, the burning of "Josh" sticks and consecrating, by sprinkling, of their vessels was kept up from daylight until dark.

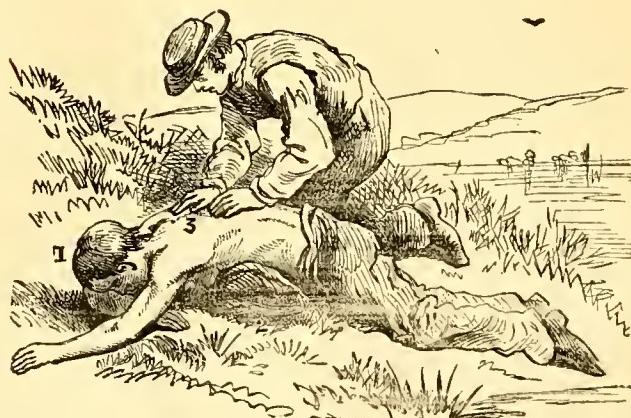
Our captain called all hands aft on the 27th day of October, 1852 and informed us that it was impossible to ship the two men necessary to fill our complement, but if we would agree to undertake the voyage, that he could not possibly delay any longer, he would increase our wages five dollars a month. He had some hopes of hearing from the shipping master at Shanghai before five o'clock p. m., at which time the anchor was to be hove up and our voyage homeward commenced. About two o'clock the shipping man arrived, bringing with him two men. This proved unfortunate for us afterwards, for they both went on the sick list a few days after getting to sea, and remained there during the rest of the voyage; and, of course, we were compelled to do their work without receiving the extra pay.

All hands on both ships having imbibed the excitement of the coming race, the anchors were hove up and the topsails sheeted home on both vessels with alacrity and dispatch. Directly ahead of the ships was a little island about a mile long. As we passed to the south of it our competitor passed to the north. For a few minutes we lost sight of one another; in the meantime sail was spread to the breeze, booms rigged out and studding sails set. When the ships had passed the island and ranged up within a few hundred yards of each other the captains saluted by waving their hats. The vessels presented a very beautiful appearance; the wind was blowing a strong and steady breeze from the northward, and they were going dead before the wind, clothed in their snowy canvas from the water to their trucks. When the sun went down little advantage had been gained by either; but as I stood at the wheel I heard our skipper remark to the mate that our ship was "in irons" and over stiff owing to the extra cargo we had on board. During the night the wind steadily increased in force, drawing around more on our quarter, but not a sheet, tack or haul yard was touched, though the masts and rigging were strained to the utmost. About eleven o'clock the main top-mast-studding-sail boom snapped like a pipe stem, but in

less than half an hour a new boom was rigged out and the sails again doing their duty. At twelve o'clock the log was hove and the officer reported our speed at thirteen knots an hour.

HOW TO SAVE THE DROWNED.

THE sad and frequent deaths from drowning prompted the writer of the following instructions to make them public. Some cases of drowning are peculiarly painful in their character, as the unfortunate persons, though showing signs of life after being rescued from the water, have been allowed to die irrevocably simply for the want of a little timely and skillful help. After apparent death from drowning, persons are peculiarly susceptible to resuscitation; the reason of this is, that unlike death from disease, when a healthy person is drowned, no part of their machinery of life is broken or impaired, the engine has simply stopped; so that let the breathing but be started again, and the entire system proceeds at once in healthy motion. As medical aid is usually absent in these accidents, and as a moment's delay may fatally turn the tide, we propose to supply such instructions as may enable every reader by a little practice upon a friend, to become perfectly competent to save life in such emergencies, if it be not beyond recall.



The following rules are adapted by their author for the general reader from those which have been used by the New York Board of Health, and which in the form of an extended scientific essay, were awarded last year the prize of the National Medical Association of this country.

They are equally applicable in all cases of death from suffocation, and have already been the means of saving several lives in the hands of persons otherwise entirely ignorant of medical matters.

RULE I. Upon the nearest dry spot expose the patient to a free current of air; rip the clothing away from the waist, and give a stinging slap upon the pit of the stomach.

(If this fails to arouse the patient, proceed to force and drain away the water which has entered the chest and stomach, according to Rule II.)

RULE II. Turn the patient upon his face, the pit of the stomach being raised upon a folded garment above the level of his mouth. For a moment or two make steady pressure upon the back of the stomach and chest, and repeat it once or twice until fluid ceases to flow from the mouth.

RULE III. Quickly turn the patient upon his back, with a bundle of clothing beneath it so as to raise the lower part of

his breast-bone higher than the rest of his body. Kneel beside or astride the patient, and so place your hands upon either side of the pit of the stomach upon the front part of the lower ribs, that the fingers will fall naturally into the spaces between them, and point to the ground.

Now, grasping the waist and using your knees as a pivot, throw your whole weight forward, as if you wished to force the contents of the chest and stomach out of the mouth. Steadily increase the pressure while you count ONE—TWO—THREE—

(This forces the foul air out, and is expiration.)

then, SUDDENLY LET GO, with a final push which springs you back to an erect kneeling position;

(This allows the lower elastic ribs to spring back, enlarges the capacity of the chest, compels an in-rush of air to prevent a vacuum; this double bellows motion constitutes respiration or breathing.)

remain erect upon your knees while you count ONE—TWO—then throw your weight forward, and proceed again as before. Repeat the process at first five times a minute, gradually increasing it to about fifteen times a minute, and continue it with the regularity and rhythm of the natural breathing which you are imitating, if necessary, for about an hour. If another person be present, let him with the left hand hold the tip of the tongue out of the left side of his mouth with the corner of a pocket handkerchief, while with the right hand he grasps both wrists and pins them to the ground above the patient's head.

When breathing first returns, dash violently a little cold water occasionally in the face. As soon as breathing has been perfectly restored, strip and dry the patient rapidly and completely, and wrap him in blankets only. Give hot brandy and water, the first half hour a tea-spoonful every five minutes, and for the next hour a tea-spoonful every fifteen minutes. Apply friction to the limbs if cold. Secure a free supply of fresh air, and let the patient have perfect rest.

Avoid delay. Promptness is the first consideration. A moment lost may be a life lost. Waste no time in gaining shelter, when obtained it oftener harms than helps the patient.

Prevent crowding around the patient, and everything which interferes with a free current of fresh air. However difficult this may be, it must be positively enforced. The anxious efforts of kind friends to engage the patient in conversation when he is rallying, and everything else which tends to increase the exhaustion of the patient must be interdicted.

Avoid giving fluids before the patient is well able to swallow. When given too soon it must obstruct breathing and may choke the patient.

Avoid hurried and irregular motions. The excitement of the occasion is almost certain to induce this. Move a flickering candle carelessly, and it goes out; and the heart when its beating has almost ceased, needs but little interruption to stop it. All the movements of Rule III, should be performed with perfect steadiness and rhythm, and especially so when the compression is made as an adjunct to help the first natural gasps, and deepens them into long drawn breaths.

Avoid an overheated room. The animal heat which is needed must be generated from within by the respiration of cool air, and by stimulants, and the heat thus generated is best retained about the patient by blankets.

Avoid giving up too soon the patient to death. Any time within one or two hours you may be on the very threshold of success, though there be no sign of it. The author has several times succeeded after half an hour of apparently useless effort. Do not neglect the patient too soon after apparent recovery; rest and care should be maintained for a few days, or pulmonary troubles may ensue.

STICK TO THE TRUTH.

BY A. J.

To show the ease with which we are apt to be led from the truth, I will relate an incident that occurred at P— City last Sunday.

A little girl of eight summers, being sent to a neighbor's on an errand, had occupied more time than was necessary to go to and from the neighbor's house, and yet not returned; and an older girl, a sister to the first, aged probably thirteen years, was sent by the mother to ascertain the cause of the delay on the part of the little one.

After some time they came into the house together. Mother of course questioned the older sister with: "What kept Minnie?" The girl answered: "She was in Sister Gardner's." Now Sister Gardner was an old lady, who, within the year, through some disease of the eyes, had gone stone blind. The sisters of the Relief Society had her under their care,



and she was also an especial object for the kind attention of the family of which our two little girls were members. Little Minnie loved to go in and talk with the old lady, as she was one of those old-fashioned children, full of questions and queer answers which amused the old lady in her blind loneliness, and who, by her attention to Minnie's prattle, had won the little girl's affections and attention. Minnie was also very matter-of-fact, and a straight, bold talker. On hearing her older sister say that she was in Sister Gardner's, she blurted out: "No I wasn't!" "Well, you were at the door!" said the older girl. "I wasn't, either!" "Yes you were; you were inside the gate then." "No I wasn't, either; I was only in the street holding the gate." The mother here interposed, as the younger girl, who knew she had loitered on the way, but could not brook to be let down so low with false accusations, burst into tears. Upon a close interrogation the older girl, after many equivocations, such as: "I thought she was there. I thought she might have been," etc., acknowledged to her mother that she only saw her in the street with her hand on the gate.

Now, the older sister was not criminally guilty, but thoughtlessly made use of the words she uttered, being convinced that little Minnie must certainly be in the wrong, and needed correction; and probably did not at first have any idea of departing from the truth.

Both little girls were shown by their mother in this incident the necessity of strictly adhering to the truth—that the untruth brings sorrow; that he or she who applies truth to every move made, to every speech uttered, reaps happiness, wisdom and contentment; but the false step throughout our lives, in our play, and conduct of our childhood to the business transactions of riper years, brings sorrow, disrespect of our acquaintances, poverty, failure and disgrace.

THE OLD SAILOR'S BOON.

STEPHEN DECATUR was most emphatically a "sailor's man." When on shipboard we would say of an officer that the sailors respect and love him, we say he is a "sailor's man." Decatur was every inch a sailor, and every inch a hero. He inspired his men with a love that was devotion and came near being adoration.

In one of Decatur's actions before Tripoli, while engaged in a hand to hand conflict with a powerful gun boat captain, he was attacked from behind by one of the Turk, and would have been cut down had not an old sailor named James, who had already been severely wounded in the right arm, rushed in and received the blow of the Turk's sabre upon his head. Being so near the striker the blow did not penetrate the skull, and the honest fellow survived.

When James had recovered from his wounds, and was able to come on deck, Decatur called him aft, and having in presence of the crew expressed the deepest gratitude for his heroic devotion, bade him say what reward he would have. The old salt hitched up his trowsers, and knew not what to say. His messmates gathered around him, and whispered to him that now was his chance. One advised him to ask for a boatswain's rate; another for double pay; another for a double allowance of grog; and so on.

But James elbowed them aside, and said he wanted none of their counsel. He would not lose entirely the privilege of being the commodore's creditor to the amount of his gratitude. Still he would venture a request. And he informed his commander, after much deliberation, that he would like to be excused from holy stoning and scrubbing deck.

The whimsical request was cheerfully granted, and from that time forward, when all hands were piped to "scrub deck," James perched himself clear of the sand and water, and looked on in dignified ease and comfort. He sailed with Decatur while they both lived, and upon the untimely death of his patron a goodly pension was granted him by the government, and he was allowed to retire upon his laurels.

A REASONING FOX.—A certain Jagare, who was one morning keeping watch in the forest, observed a fox cautiously making his approach toward the stump of an old tree. When sufficiently near, he took a high and determined jump on to the top of it, and after looking around awhile hopped to the ground again. After Reynard had repeated this knightly exercise several times, he went his way, but presently he returned to the spot, bearing a pretty large and heavy piece of dry oak in his mouth, and thus burdened, and as it would seem for the purpose of testing his vaulting powers, he renewed his leaps on to the stump. After a time, however, and when he found that, weighted as he was, he could make the ascent with facility, he desisted from further efforts, dropped the piece of wood, and coiling himself upon the top of a stump, remained motionless, as if

dead. At the approach of evening, an old sow and her progeny, five or six in number, issued from a neighboring thicket, and pursuing their usual track, passed near to the stump in question. Two of her sucklings followed somewhat behind the rest, and as they neared his ambush, Michel, with the rapidity of thought, darted down from his perch upon one of them, and in the twinkling of an eye, bore it in triumph on to the fastness he had so providently prepared beforehand. Confounded at the shrieks of her offspring, the old sow returned in fury to the spot, and until late in the night made repeated, desperate attempts to storm the murderer's stronghold; but the fox took the matter very coolly, and devoured the pig under the very nose of its mother, which, at length, with the greatest reluctance, and without being able to revenge herself on her crafty adversary, was forced to beat a retreat.

THE SKEPTIC CURED.

A YOUNG man, who had more money than good counsel left him by his parents, became a skeptic. Having afterwards become a believer in the existence of God, a friend asked what had wrought the change.

Said he, "You know I spent much of my time in hunting; and a few weeks since, on a beautiful Sabbath morning, I went in search of game. Being weary of roaming about the woods, I sat down on a log to rest. While thus seated, my attention was attracted to a neighboring tree, by the cries of a bird which was fluttering over her nest, uttering shrieks of anguish as if a viper were attacking her young.

"On looking about I soon found the object of her dread in that apt emblem of all evil, a venomous snake, dragging his slow length along toward the tree, his eye intent on the bird and her nest. Presently I saw the male bird coming from a distance with a little twig covered with leaves in his mouth. Instantly the male bird laid the twig over his mate and her young, and then perched himself on one of the topmost branches of the tree, awaiting the arrival of the enemy.

"By this time the snake had reached the spot. Coiling himself around the trunk, he ascended the tree; at length, gliding along the branch till he came near the nest, he lifted his head as if to take his victims by surprise. He looked at the nest, then suddenly drew back his head as if he had been shot, and hurriedly made his way down the tree.

I had the curiosity to see what had turned him from his malicious purpose; and, on ascending the tree, I found the twig to have been broken from a poisonous bush which that snake was never known to approach.

"Instantly the thought rushed across my mind, 'Who taught this bird its only weapon of defense in this hour of peril?' And quick as thought came the answer, 'None but God Almighty, whose very existence I have denied.'"

God sends men to the ant to learn industry, to the ravens and the lilies for lessons of trust; and here, in the protection of a defenseless bird's nest from a cruel foe, shines out the same kind Providence which watches the falling sparrow, and numbers the hairs of our heads.

Selected.

SOMEBODY has found out a new way of taking pictures, by which they can be taken better in the night than in the day time. A photographer has missed several pictures lately from the frames that hang by his door, and doesn't approve of the new plan.

LAND OF THE BLESSED.

WORDS BY J. K. HALL.

MUSIC BY T. C. GRIGGS.

The musical score consists of four staves of music in common time, treble clef, and key signature of one sharp. The lyrics are integrated into the music, appearing below the notes. The first two staves begin with the text: "We sing of the land of the blest, We talk of the saints' home of rest, Of its joys we all are impressed." The third and fourth staves continue the lyrics: "But what will it be to be there. Of its joys we all are impressed, But what will it be to be there?" The music features various dynamics and rests throughout the piece.

To share in the joys of that land;
Shake each of our friends by the hand,
And unite with the holy band,
That's what it'll be to be there.

Then strive children strive to meet there;
Be fervent and constant in prayer,
Then its heavenly light you'll share,
And know what it is to be there!

HOW BIRDS LEARN TO SING AND BUILD.—What is instinct? “the faculty of performing complex acts absolutely without instruction, or previously acquired knowledge.” Instinct, then, would enable animals to perform spontaneously acts, which, in the case of man, presupposes ratiocination, a logical train of thought; but when we test the observed facts which are usually put forward to prove power of instinct, it is found that they are seldom congenital. It was on such grounds that the song of birds was taken to be innate; albeit a very ready experiment would have shown that it comes from the education they receive. During the last century Barrington brought up some linnets, taken from the nest, in company with larks, of sundry varieties and found that every one of the linnets adopted completely the song of his master set over him, so that now these linnets—larks by naturalization—form a company apart, when placed among birds of their own species. Even the nightingale, whose native sound is so sweet, exhibits, under domestication, a considerable readiness to imitate other singing birds. The song of the bird is, therefore, determined by its education, and the same must be true as to nest-building. A bird brought up in a cage does not construct the nest peculiar to its species. In vain will you supply all the necessary materials; the bird will employ them without skill, and will oftentimes even renounce all purpose of building anything like a nest. Does not this well-known fact prove, that, instead of being guided by instinct, the bird learns how to construct his nest just as a man learns how to build a house.—*Selected.*

THAT profusion of language and poverty of thought, which is called being spontaneous, and original, is no proof of simplicity of heart or freedom of understanding.

ANSWER TO CHARADE
PUBLISHED IN NO. 13.

BY R.

For “time and eternity” two are made one;
Their vows at the altar for ever are plighted!
Such union is worthy the name of my FIRST:
They are UNITED!
“Order is Heaven’s first law.” The poet says,
Without obedience all would be disorder;
By that we may obtain my SECOND:
That is—ORDER!
“Thy kingdom come, thy will be done on earth
As it is done in heaven’s fair border.”
That will be done when we embrace my WHOLE:
Zion’s UNITED ORDER!

WE have also received poetical answers to the Charade in No. 13 from Israel Bennion, Taylorsville, and Charles Reynolds of this City.

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